2:Lorimer T-3 (1920-4; 1934-5) 1939 AV7 Burusho AV7

342
142
291

PLATE VII

Group on roof of No. 1 watching passers-by in street below. Small boy is carrying baby on his back of whom nothing is visible but tiny fists on brother's shoulders.

(See Chap. 16)

[Facing P. 88]

2: Lorimer T-3 (1920-4; 1934-5) 1939 AV7 Burusho AV7

592
142

1. Bibi Anjir (left) and a neighbour.

2. Hérul Nisa with baby niece (the first grandchild).

PLATE XIV: Household of No. 8 (See p. 129)

3. Ustád Nadiro and Hérul Nisa.

[Facing P. 160]

2: Lorimer T-3 (1920-4; 1934-5) 1939 AV7 Burusho AV7

142
291

1. "The Merry Widow" just about to be remarried: "And I'm in great demand, I can tell you," she said.

2. Washing a homespun cloak.

(*See p.* 175)

3. Brother and sister.

4. The "Cheshire Cat" of No. 4 with small sister.

PLATE XVI

[Facing P. 184]

2; Lorimer T-3 (1920-4; 1934-5) 1939 AV7 Burusho AV7

● 142

1. Gohir Nimo of No. 9 reaping. (See p. 134)

PLATE XVII

592

2. Family group of No. 14. Aliko (seated in background) watches Sóni proudly rocking his first grandson. (See p. 161)

[Facing P.224]

2; Lorimer T-3 (1929-4; 1934-5) 1939 AV7 Burusho AV7

312
857

1. Children watching water-hole (centre) to close it with the mushroom-plug (right) at given signal from father. (*See p.* 94)

PLATE XXIII

142
212

2. Two small Hunza princesses with pet puppy. (*See p.* 146)

3. Khalifa Farighat teaching his son to read the Persian scriptures. (*See p.* 141)

[Facing P. 304]

3: Lorimer L-3 (1920-4; 1934-5) 1935 AV7 Burusho AV7

291
142

, Nazar of Misgar.

End Plate I

Ayesh was a most jovial character. He had the most pleasant smiling happy countenance of any man I've ever met. He was always either laughing or smiling and every time I looked at him I had to smile as well. He was a handsome man but in contrast to the Mir, who had a good head of dark hair, Ayesh was balding, the same as I.

It was most pleasant to see the splendid cordial relationship that existed between him and the Mir's entire family.

"How are you coming along with your quest for information?" asked the Mir.

"Exceptionally well, sir," I replied. "But there are also many questions that only you can answer and I'm hoping that you can spare a few minutes some time within the next few days in private so that I may gain this information."

"Any time you say," replied the Mir pleasantly. "I'm at your disposal. You mention the time and that will be it."

"You are indeed very kind to grant me this great favor and I appreciate it," I said.

So there and then we made an appointment for 5 o'clock the following day.

Every meal at the Mir's was a joy and a delight and both the Mir and the Rani were always present. I had already mentioned to him that this was a trouble and an imposition and too much to expect of him. But he said that it was the way he wanted it and that nothing was too good and no effort too great for his guests. Well, what can you do with a man like that?

Then he informed me concerning my friend's health. "The doctor has things under control now," he told me, "but he will remain here with me as my guest at the palace during your stay so there will be no worries

121 learn all there is to know about these most unusual
114 people. At least I wanted to learn the answers to the many questions that come into the average individual's mind.

Therefore, it is my hope that I have not failed in these positive respects.

If my narrative is not everything that you hoped and expected, I sincerely trust that I will make up in the details and information of an authentic nature that I give to you concerning these remarkable people.

142 The facial features of the people of Hunza are most striking. They are invariably finer featured than the people of the West—more angular, more clearly outlined and defined, without being harsh or bold. Their facial characteristics can best be described by the phrase "finely, delicately chiseled physiognomy" . . . like the intricate creations of a gifted sculptor.

Whether because of the rugged outdoor life they lead or because of the tanning or curing process of their smoke-filled homes during the winter, the texture of their skin is quite unusual. I think I can describe it best if I say that their faces looked as though they were made out of smooth chamois.

I was struck by the similarity of the features of the people of Hunza. In the West, everybody you meet or know doesn't look like anyone else that you know. In fact, if you do happen to come across someone who has the likeness or features similar to those of someone else you know, you're immediately struck by that resemblance, which illustrates my point. In the Western world, there is a wide divergence of facial features and characteristics. In Hunza that does not hold true.

[143] A little thought will establish the reason for this situation. Intermarriage during the centuries must have been the order of the day because of the confining nature of their homeland.

245 fore, knolls or rolling lands are preferred and gravelly,
311 sandy or light loam soils are chosen.

There are neither rolling lands nor tilthy knolls in Hunza. Here they have to take what they can get and make the best of it. The precipitous bits of arable land are terraced to prevent erosion and the flat pieces, such as there are, create no drainage problem because there is no danger of too much rain.

You will seldom see more than a few dozen fruit trees in one group or area. They are scattered here, there and everywhere and are planted only where and when they can grow to best advantage.

I would also like to mention that fruit and walnut trees are found growing almost everywhere along the roads or trails in the populated area, so no bit of arable land, no matter where it is found, is wasted.

245 I do not know if there is any dispute as to who owns the crops but all the way from Gilgit to Altit I did not find a bit of ripe fruit on the trees—which means most clearly that somebody harvests the crops at just the right time or when the fruit is at or about proper maturity.

433 From some of the larders that I examined, I gathered
251 that they certainly wouldn't have any overabundance and I further felt that, by the time winter and early spring passed and before the new crops were ready to harvest, some bellies might have thinned out and some more might even be hungry.

There was no reason for me to disbelieve the Mir when he said Hunza was the "land of just enough" but I still felt that, by the look of things, there would be many occasions when that "just enough" might have to be stretched a little. I was convinced that they certainly did not have too much of any food commodity.

●142 The only two stout men that I met on my entire

7:Tobe C, T-3 (1959)1960 AV7 Burusho AV7
Hunza

sojourn through the area were the Mir's two brothers. 142
The Mir himself, while not tall, is well-built and muscular, but shows no sign of fat.

The Hunzan fruit crops, from my careful observations, are as follows: apricots, Persian walnuts, mulberries, peaches, plums, pears and cherries. These were the sweet cherries. Nowhere did I see any sign of the sour or pie cherries. 245

Further, I noticed that all of the trees of this type that I saw were old. There were not many young trees, but that is understandable because they allow a tree to grow as long as it is able to bear fruit and they have little or no new space to plant young trees.

The walnut, the mulberry and the apricot trees grow to enormous size—far stronger, broader and heavier than they ever grow in America, although I have seen huge walnut trees and huge cherry trees in the Western world. Peach, pear, plum and apple are not grown nearly as much as the other kinds mentioned.

105 where. They use water to turn the mill that grinds
[376] their bread and that is primitive. But many thousands of people throughout the world would say that it is the right way. The adroitness and the ability of the Hunzan men would match that of any people in the Western world.

I cannot say that I found anything about them that was primitive. Further, they can choose the modern way of life if they so desire it. But the only people who seek it are those who are forced to leave Hunza because of the shortage of actual living room.

511 *Poverty stricken*—One writer referred to them as being poverty stricken. If the beast of the fields and forests and the birds of the air are poverty stricken, then I guess we would have to admit that the people of Hunza are poverty stricken as well. If you want to feel sorry for birds, because they have to seek shelter in their unheated nests high up in the trees, where the winds blow around them, and because they do not have oil heating for their nests or motors for their wings as a sign of poverty, then I will be forced to agree with you.

As long as the people of Hunza are free, have a bit of land to till and a house of their own that is not mortgaged or tax-ridden and are in good health and attain long life, I definitely cannot accede that they are poverty stricken.

• 142 *Fair complexioned*—Now and then some author refers to them as being fair complexioned. I did not see one fair complexioned person in all of Hunza. Perhaps
[144] the writers meant to say that they were Caucasians, which is true, as compared to Orientals or Negroes. They are not a fair people any more than the Spaniards, Italians or Greeks are fair complexioned peoples.

805 *Precise, exacting*—An occasional writer sought to

842 mentioned above and so do women who have reached the menopause age become pregnant, but it doesn't happen every day.

Siring children at 90 *and* 100 *years of age*—The only conclusive proof or record that I could find concerning men well up in years siring children was that of the Mir's grandfather, Sir Mohomed Nazim Khan, K.C.I.E. It is definitely recorded that he sired a son when he was in his 75th year.

Upon questioning and during discourse with the Mir, the resident doctor and the affected individuals themselves, it is clearly established that the siring of offspring at the age of 70 and upwards is quite common. Invariably it was revealed in these studies that the men had married younger women, their second or third wives. It is suggested that the answer lies somewhere close to this very important related fact.

165 [217] *Living to the age of* 140 *years.* The oldest man that I could find in Hunza was said to be 105 years old. I want to stress firmly that no vital statistics are kept in Hunza. Therefore it is not easy to establish any definite age or date. I will, however, accept this old man's age as being correct and established beyond doubt. The fact that he was alive before the Mir's grandfather was born (who died when 79 years of age in 1938) is ample proof that the statement is correct and true.

There are many people in Hunza over 90 years of age, quite a few over 95 years of age and some over 100 years.

142 165 *Their women are beautiful when they are* 70 *and* 80 *years old.* This I will agree is a statement that depends entirely upon a man's appreciation or understanding of beauty. I have seen old women of 80 who I thought were beautiful in a frail, wrinkled, grandmotherly way.

I found the Rani to be the most beautiful woman in Hunza. I didn't dare ask her age, but I know she was married to the present Mir in 1934. Therefore she must be close to or in her 40's. She could undoubtedly pass with any woman in her early 20's. But there were few, if any, women in Hunza like her. 142

I further will grant that I, or anyone else for that matter, would have very little opportunity of seeing Hunzan women at what might be their best. To state my views candidly, I'd say the men definitely looked youthful, but the women looked to be older than their years.

Perfect health—I have never seen, as yet, a race of people that was as healthy as the people of Hunza. But to say that they were a race that enjoyed perfect health, I would consider a bit of an exaggeration, because the doctor does treat a few patients now and then and the hospital does harbor a few sick people. I must honestly admit that I did not see any sick people in Hunza, but there are quite a few who do not enjoy perfect health. 164

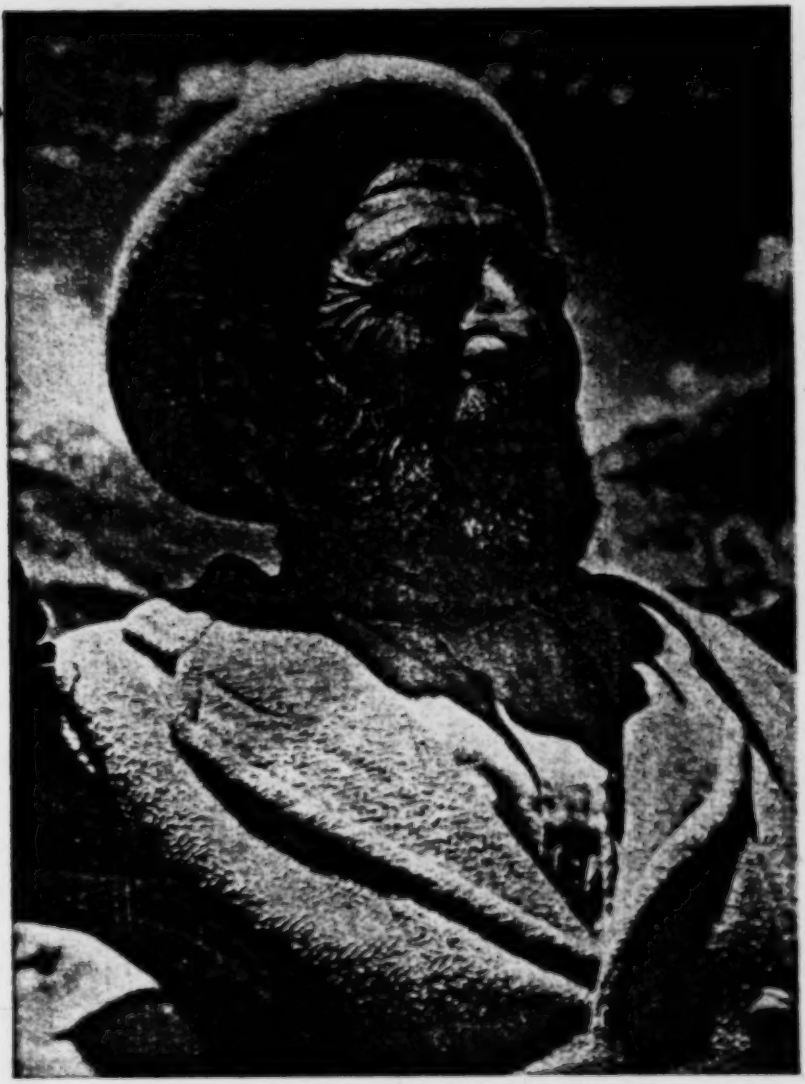
A pre-Bronze Age people—Here I suspect someone wanted to show his knowledge in archeology or anthropology, whichever it may be. (I am expressing *my* ignorance to begin with.) They are no more Bronze Age than was the writer who referred to them as such. This would take them back between 4,000 and 5,000 years which is utter and sheer "poppycock." He further stated that they were isolated for 2,000 years. If that is true, they were isolated because they wanted to remain that way. 174 [177]

It is a fact that there is a caravan trail right through Hunza. It is the shortest route from China to Persia and leads through Hunza, past Gilgit and across the Babusar Pass and then on westward or southwestward. 487 177

8:Clark N-5 (1948-1951) 1963
AV7 Burusho AV7
Hunza

[P. 40-A]

142
291
302
779
888



FABLED ELDERS of Hunza are products of rugged mountain life, scarcity, Moslem faith, and an autocratic tradition. If they exaggerate age, it is done to claim society's veneration.

8: Clark N-5 (1948-1951)1963
AV7 Burusho AV7
Hunza
[P.40-E]
142
291
302
562
262

Sometimes one of the sexes is rigid from early youth. Hunza's Muslim girls, right, are destined to live almost totally dissociated from the lives of men. Here two are chaperons.

8;Clark N-5 (1948-1951) 1963
AV7 Burusho AV7
Hunza
[P.41-D]

644
142
291
302

[562] [584] MIR'S DAUGHTER, the Princess Nilofar, is spokesman for Hunza's women, who, despite public segregation and their low status, never are forced to marry against their will.

8; Clark N-5 (1948-1951)1963
AV7 Burusho AV7
Hunza
[P43-A]

SCENE MORE TYPICAL of neighboring Gilgit than of Hunza is this one showing boys at a community fountain. Until a short time ago, little if any pipe had been available in Hunza. Water, called "glacial milk," comes from ice sheets.

●1/72
291
312
333

8:Clark N-5 (1948-1951) 1963
AV7 Burunbo AV7
Hunza

[P.43-B]

256
291
516

GRINDING of barley and wheat, *above*, is done by centuries-old technique.

142
252
291
415
516

CHAPATTIES are the end product of the country's milling and baking.

4c Durand G-3 (1888-93) 1900 AV1 Kashmir
Burusho AV7
143
291
142

RAJA UZR KHAN OF NAGAR.

[facing p. 142]

142
291

A HUNZA MAN.

[facing p. 170]

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Burusho AV 7

291
142

RAJA GAURI THAM KHAN.

MURDERED BY HIS BROTHER RAJA UZR KHAN.

[facing p. 236]

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3
Burush AV7

000 B 197 B [779] B [142]

the opposite Hunza. The language of Nagyr and Hunza is the Non-Aryan Khajuná and no affinity between that language and any other has yet been traced. The Nagyris are mostly Shiahs. They are short and stout and fairer than the people of Hunza [the Kunjûtis] who are described* as "tall skeletons" and who are desperate robbers. The Nagyris understand Tibetan, Persian and Hindustani. Badakhshan merchants were the only ones who could travel with perfect safety through Yassen, Chitral and Hunza.

DANCES†

D 535 B [535]

Fall into two main divisions: "slow" or "Búti Harip" =Slow Instrument" and Quick "Danni Harip,"=Quick Instrument. The Yassen, Nagyr and Hunza people dance quickest; then come the Gilgitis; then the Astóris; then the Baltis, and slowest of all are the Ladakis.

When all join in the dance, cheer or sing with gesticulations, the dance or recitative is called "thapnatt" in Gilgiti, and "Burró" in Astóri.

When there is a solo dance it is called "nàtt" in Gilgiti, and "nott" in Astóri.

"Cheering" is called "Halamush" in Ghilgiti, and "Halamùsh" in Astóri. Clapping of hands is called "tza." Cries of "*Yú*, Yú dea; tza theá, Hiú Hiú dea; Halamush thea; shabâsh" accompany the performances.

There are several kinds of Dances. The PRASULKI NATE, is danced by ten or twelve people ranging themselves behind the bride as soon as she reaches the bridegroom's house. This custom is observed at Astor. In this dance men swing above sticks or whatever they may happen to hold in their hands.

The BURO' NATT is a dance performed on the Nao holiday, in which both men and women engage—the women forming a ring round the central group of dancers, which is composed of men. This dance is called THAPPNATT at

* By the people of Gilgit.

† A few remarks made under this head and that of music have been taken from Part II, pages 32 and 21, of my "Dardistan," in order to render the accounts more intelligible.

1: Leitner L-3 (1868-93) 1893? AV3 Dard AV3 Burushe Av 7

D
142
B
142

A STUDENT FROM TANGÍR.

A MAGYÁR PEÁRANT.

A DAREYLI HERDSMAN.
[*notice fine head and ample forehead.*]

(*Already published.*)
A WELL-KNOWN HUNZA FIGHTER, BROUGHT TO ENGLAND BY DR. LEITNER IN 1887.

[facing p. 76]

Burusho AV7

142
411
291

[facing p. 113]

1: Leitner L-3 (1866-93) 1893? AV3 Dard
Burushaw 7

APPENDIX IV.

THE RACES AND LANGUAGES OF THE HINDU-KUSH.

By Dr. G. W. Leitner.

The accompanying illustration was autotyped some years ago from a photograph taken in 1881, and is now published for the first time. Following the numbers on each figure represented we come first to No. 1, the tall Khudayár, the son of an Akhun or Shiah priest of Nagyr, a country ruled by the old and wise Tham or Raja Zafar Ali Khan, whose two sons, Alidád Khan in 1866, and Habib ulla Khan in 1886, instructed me in the Khajuná language, which is spoken alike in gentle but brave Nagyr and in its hereditary rival country, the impious and savage Hunza "Huo-land," represented by figure 6, Matavalli, the ex-kidnapper whom I took to England, trained to some Muhammadan piety, and sent to Kerbalá a year ago. No. 2 was an excellent man, an Uzbek visitor from Koláb, one Najmuddin, a poet and theologian, who gave me an account of his country. Nos. 3 and 4 are pilgrims from Nagyr to the distant Shiah shrine in Syria of the martyrdom of Husain at Kerbelá; No. 5 is a Chitráli soldier, whilst No. 7 is a distinguished Arabic Scholar from Gabriál, from whom much of my information was derived regarding a peaceful and learned home, now, alas! threatened by European approach, which my travels in 1866 and 1872, and my sympathetic intercourse with the tribes of the Hindu Kush, have unfortunately facilitated. The Jalkóti, Daryali, and others, who are referred to in the course of the present narrative, will either figure on other illustrations or must be "taken as read." No. 8 is the Sunni Moulvi Habibulla, a Tájik of Bukhara and a Hakim (physician). No. 9 is my old retainer, Ghulám Muhammad, a Shiah of Gilgit, a Shin Dard (highest caste), who was prevented by me from cutting down his mother, which he was attempting to do in order "to save her the pain of parting from him." 10. Ibrahim Khan, a Shiah, Rôno (highest official caste) of *Nagyr*, pilgrim to Kerbelá. 11. Sultan Ali Yashkun (2nd Shin caste) Shiah, of Nagyr, pilgrim to Kerbelá. The word "Yashkun" is, perhaps, connected with "Yuechi."

The languages spoken by these men are: Khajuná by the Hunza-Nagyr men; Arnyiá by the Chitráli; Turki by the Uzbek from Koláb; Shiná by the Gilgiti; Pakhtu and Shuthun, a dialect of Shiná, by the Gabriáli. The people of *Hunza* are dreaded robbers and kidnappers; they, together with the people of Nagyr, speak a language, Khajuná, which philologists have not yet been able to classify, but which I believe to be a remnant of a pre-historic language. They are great wine-drinkers and most licentious. They are nominally Muláis, a heresy within the Shiah schism from the orthodox Sunni Muhammadan faith, but they really only worship their Chief or Raja, commonly called "Thám." The present ruler's name is Mohammad Khan. They are at constant feud with the people of *Nagyr*, who have some civilization, and are *now* devoted Shiahs (whence the number of pilgrims, four, from one village). They are generally fair, and taller than the people of Hunza, who are described as dark skeletons. The Nagyris have fine embroideries, and are said to be accomplished musicians. Their forts confront those of Hunza on the other side of the same river. The people of *Badakhshán* used to deal largely in kidnapped slaves. A refugee, Shahzada Hasan, from the former royal line (which claims descent from Alexander the Great), who has been turned out by the Afghan faction, was then at Gilgit with a number of retainers on fine Badakhshi horses, awaiting the fortunes of war, or, perhaps, the support of the British. He was a younger brother of Jehandár Shah, who used to infest the Koláb road, after being turned out by a relative, Mahmúd Shah, with the help of the Amir of Kabul. *Kólób* is about eleven marches from *Faizabád*, the capital of Badakhshán. The Chitrá[illegible] from Shogót, the residence of Adam Khor (man-eater), brother of Aman-ul-Mulk, of Chitrál, who used to sell his Shiah subjects regularly into slavery and to kidnap Bashgeli Kafirs. The man from *Gabriál* was attracted to Lahore by the fame of the Oriental College, Lahore, as were also several others in this group; and there can be no doubt that this institution may still serve as a nucleus for sending pioneers of our civilisation throughout Central Asia. Gabriál is a town in Kandiá, or Kiliá, which is a secluded Dard country, keeping itself aloof from tribal wars. *Gilgit* and its representative have been described in my "Dardistan," to which refer, published in parts between 1866 and 1877.

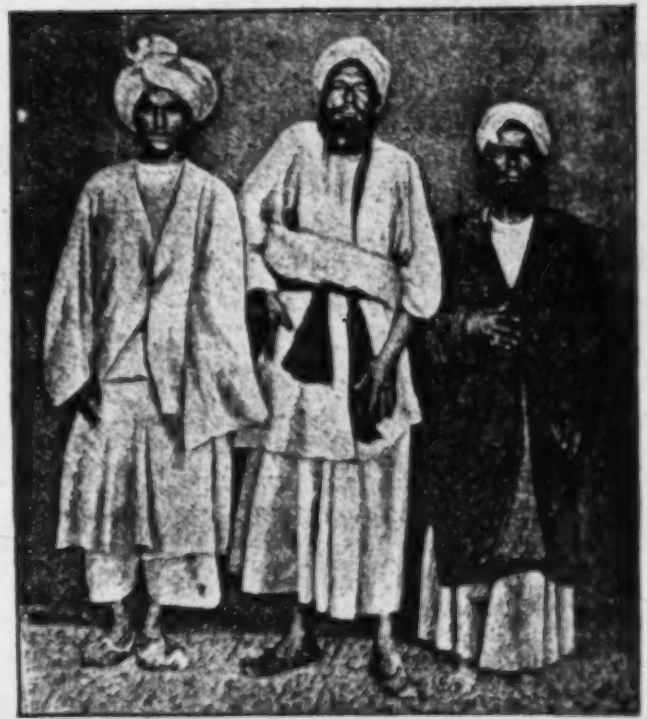
[Cf. categ[illegible] -- Analyst]

[173]

B 142 291
D 142 291
[261]
1: Leitner L-3 (1866-90) 1893? AV3 Card AV3
Curusio AV7

ETHNOLOGICAL.

(See also Drawing 1 of Appendix IV.)



A Gabriáli Student and Two Messengers (a Chitráli and a Yasini), from a Brother of the late Mihtar Aman-ul-Mulk, Ruler of Chitrál.

ANTHROPOLOGICAL.

Ghiláti (Ghulám Muhammad). Naguri (Khudáyár). Hunza Man (Matavalli).

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3
Burusho AV 7

V.—ANTHROPOLOGICAL OBSERVATIONS ON DARDS AND KAFIRS IN DR. LEITNER'S SERVICE.

(Measurements in Centimetres.)

000

1. ABDUL GHAFÛR, KAFIR OF KAMÔZ, *about 24 or 25 years of age.*

Height, 168·5; hair, black; eyes, hazel; colour of face, ruddy; colour of body, very light brown; narrow forehead; high instep; big boned; length round the forehead, biggest circumference of head, 53·75; protruding and big ears; square face; long nose, slightly aquiline; good regular teeth; small beard; slight moustache and eyebrows; distance between eyebrows, ordinary; good chest; fine hand; well-made nails. Weight, 10 st. 2¾ lbs.

B

2. KHUDAYÁR, YASHKUN NÁGYRI; *age* 24.*

142

Height, 182; colour of body, light yellow brown; round the head, 52·5; teeth, good, regular; nose, very slightly aquiline; little growth on upper lip; none on cheeks; long, straight, coarse black hair; eyes, hazel; ears, not so protruding; better-proportioned forehead; small hand; good instep; foot bigger, in proportion, than hand (not so good as other's hand); 80 puls^{n}. Weight, 9 st. 10 lbs.

141

3. IBRAHÎM, RÔNO, NAGYRI; *age* 34.

Height, 162·3; round the head, 56·5; eyes, dark brown; big hands and feet; instep, good; colour, brown; good muscular foot; strong arms; hair, black; plentiful growth on upper lip; nose, aquiline; broad nostrils; full lips. Weight, 10 st. 12 lbs. (No. 10 on Drawing 1 of Appendix IV.)

4. MATAVALLI, YASHKUN OF HUNZA; *age* 30.*

Height, 164·0; very hairy, including hands; round the head, 54·0; head, pyramidal pointed; sinister countenance; very big hands and feet; thin lips; great moustache, coarser hair; more flat-soled than rest. Weight, 9 st. 8½ lbs. (*Full details in "Comparative Table."*)

5. SULTAN ALI, YASHKUN OF NAGYR; *age* 35.

Height, 165·25; round the head, 53·75; square head; retroussé, small nose; small mouth; red beard, plentiful; black hair; brown eyes; very big hands and feet, also instep. Weight, 9 st. 12 lbs. (No. 11 on Drawing 1 of Appendix IV.)

6. KHUDÂDAD OF NAGYR; *age* 30.

Height, 163·3; round the head, 54·4; stupid expression; big chest; ordinary hands and feet; low forehead; rising head; very muscular; eyes, brown; complexion, brown; thickish nose; very narrow forehead; underhung jaw; lots of hair. Weight, 9 st. 12 lbs. (No. 3 on Drawing 1 of Appendix IV.)

7. HATÁMU OF NAGYR; *age* 16.

Height, 162·1; round the head, 54·4 (broad head); low Grecian forehead; small nose; eyes, dark brown; light brown complexion; small hands and feet; regular, white teeth. Weight, 7 st. 13 lbs. (No. 4 of above Drawing.)

D

8. GHULAM MUHAMMAD, SHÎN OF GILGIT; *age* 38.*

142

Height, 161·0; round the head, 54; beard, prematurely grey; lost second incisor; small hands and feet; fair instep; brown eyes and complexion; nose, straight; ears all right. Weight, 8 st. 5 lbs.

141

* See also "Comparative Table" at the end of this Appendix, and the "Anthropological Photograph" facing this page. Read also page 1 of Appendix IV. "The Races of the Hindukush," opposite to Drawing 1 of that Appendix, on which look for Nos. 1, 6, and 9.

1: Leitner L-3 {1866-93} 1893? AV3 Dard AV3
B.M.S.O. AV7
B
D
141
142

COMPARATIVE TABLE OF ANTHI

(*The first five and the last*

	A MATAVALLI.*
Date and place of observation	2-6-81 : Simla
Age; sex; profession	32 yrs.; m.; peasant and warri
Caste, tribe, and tongue	Yashkun; Khajuná; Burishl
Religion and birthplace	Shiah; (probably Muláí) Hun
Thin, medium, or stout	medium
Weight‡	9 st. 8½ lb.
Colours§ skin, exposed parts	53 (red brown)
„ covered parts	21 (light red brown)
hair	48 (black)
beard	41 (black)
eyes	3 (light brown)
Hair: straight, wavy, curly, frizzled, or woolly	straight
Beard: thick (abundant), scanty, or none	thick, long and stiff
Skin: smooth, a little, or very hairy	very hairy
Shape of profile of nose (p. 111) No.	2 (nearly quite straight)
Lips: thick, medium, or thin	medium (arched)
„ straight, or turned outwards	straight
Teeth: large, medium, or small	small
„ incisors, straight (vertical), slanting, or very slanting	straight (incisors wide apart)
The set of teeth: very good, good, medium, bad, or very bad	good (but dirty)
Skull: Diameters: antero-posterior, maximum	195 millim.
„ „ inial	192 „
„ transverse, maximum	144 „
„ auriculo-vertical (fr. m.)	116 „
Curves: inio-frontal	345 „
„ horisontal	540 „
„ transverse sub-auricular	330 „
facial angle (Camper)	81 „
From point of chin to edge of hair	185 „
„ ophryon to alveolar point	95 „
Breadth between zygomata	139 „
Length of nose	48 „
Breadth of nose	31 „
From ophryon to root of nose	12 „
Width between inner angle of eyes	—
„ cheekbones	94 „
Height (standing)	164 centim.
„ (sitting)	126 „
Greatest extension of arms	162 „
„ „ of span	20 „
Total length of foot	25 „
Length of ditto, ante-malleolar	20 „
Forehead	high; slightly receding
Frontal bone (bord sourcillier)	very marked
Intra-ocular distance	scarcely any
Eyebrows	bushy, crossing, forming but one lir
Eyes	straight
Cheeks	little salient
Zygomatic arch	very salient
Chin	oval
Ears	medium, little salient (round, small
Mouth	
Neck	strong
Torso	strong
Extremities	very small

* For additional measurements, see page 2. He is No. 6 of Drawing 1 of Appendix IV.

† I was obliged to get myself measured in order to encourage the Dards and Kafirs to allow themse those of dolichocephalic Matavalli 73·24, mesocephalic Khadáyár 78·7, mesocephalic Ghulám Mahamma may also be compared with Abdul Ghafúr's, 53·7·5; Khudayár's, 52·5; Ibrahim's, 56·5; Matavalli's, 5 details regarding three of them, and yields the measurements of three other Dards (Ghulám, Abdullah, an the amplitude of the frontal region of the Dareyli herdsman, on the drawing opposite to page 76 of the t

‡ There were also weighed the Kamdesi Kafir Abdulghafúr, age 23 or 24, weighing 30 st. 2lb.; and

§ The numbers refer to the tables published by Broca, Topinard and Hamy.

[facing p. 198: a]

1: Leitner L-3 (1866-93) 1893? AV8 Dard AV3 Gurusha AV7
B
D
141
142

ROPOLOGICAL OBSERVATIONS ON SOME OF THE DARDS

are described by the French system; the sixth by the German system, put into millimetres and

	B KHUDÁYÁR	C GHULAM MUHAMMAD.	D GHULÁM.
	... ... 2-6-81 : Simla	.. 2-6-81 : Simla ...	... ——— Simla ...
	... 21 yrs. ; m. ; student ...	40 yrs.; m.; agriculturist	... 18 yrs. ; m. ...
	Yashkun ; Khajuná ; Burishki	... Shiná	Shin (Kashmir subject)
	... ... Shiah ; Nagyr	... Shiah ; Gilgit ...	Sunni ; Gurukôt near Astor
	... ... thin	... medium ...	... ...
	... ... 9 st. 10 lb.	... 8 st. 5 lb. ...	... ...
	... . 54	... ... 38	... ... 52 ... ...
	... ... 47	... ... 38	... ... 53 ... ...
	... ... 42	... ... grey	... ... 48 ... ...
	... ... 43	... ... grey	... ... 48 ... ...
	... ... 3	... ... 2	... ... 1 ... ...
	... ... curly	.. ... curly	... ... curly ... ...
	... ... scanty	... very thick ...	... ... thick ... ...
	... ... a little hairy	... a little hairy ...	.. very hairy ... ...
	... ... 5	... ... 5	... ... 5 5
	... ... medium	... medium ...	... ... thin ... ...
	... ... straight	... straight ...	... .. straight 1
	... ... medium	... ... large	... ... small ... ...
	... . straight	... straight ...	... ... straight ... ...
	... ... very good	... ... good	... very good ... ...
	... ... 183	... ... 186	... ... 187 ... ...
	... ... 180	... ... 187	... ... 185 ... ...
	... ... 144	... ... 144	... ... 144 ... ...
	... ... 110	... ... 123	... ... 110 ... ...
	... ... 315	... ... 325	... ... 335 ... ...
	... ... 525	... ... 540	... ... 540 ... ...
	... ... 315	... ... 320	... ... 335 ... ...
	... ...	... ...	... ...
	... ...	... ...	... ...
	... ...	... ...	... ...
	.. ..	... ...	... ...
	... ...	... ...	... ...
	.. ..	.. ..	... .
	... ...	... ...	... ...
	.. ..	... ...	... ...
	... ...	... ...	... ...
	... ... 182	... ... 161	... ... 159 ... ...
	... ... 131	... ... 124	... ... 125 ... ...
	... . 180	.. ... 174	... ... 167 ... ...
	... ... 16½	... ... 16	... ... 20 ... ...
	... ... 26	... ... 25	... ... 24½ ... ...
	... ... 21½	... ... 19	... ... 20 ... ...
	... high ; slightly retreating ...	medium ; straight	medium ; straight
	... ... well developed	much developed	... scarcely any ...
	... ... deep	... very deep ...	... not deep ...
	... ... very bushy	arched, bushy, crossed	arched, bushy, crossed
	.. .. straight	... straight ...	... ... straight ... ...
	... ... little salient	... salient ...	... little salient ...
	... ... salient	... salient ...	... much developed ...
	... ... oval	... ... oval	.. .. oval ... ...
	... ...	... ...	... ...
	... ...	... medium ...	... ... small ... ...
	... ... proportioned	.. proportioned ...	well proportioned
	... ... square	... proportioned ...	... well made ..
	... ... fine	... .. fine	... medium ...

** Mir Abdullah is No. 7 of Drawing 1, and No. 2 of Drawing 2, of A

lves to be subjected to a process so unintelligible to them. At the same time, their comparison with an European d 77·4, mesocephalic Ghulám 77, the exquisitely dolichoecphalic Abdullah 72·53 and dolichocephalic Mir Abdullah 4; Sultan Ali's, 53·75; Khudádad's and Hatamu's, 54·4; and Ghulam Mahammad's, 54; which give the circumf l Mir Abdullah), so that in all, including Jamshéd, the measurements of twelve Dards or Kafirs have been preserve ext of this Volume.

the following Nagyris: Ibrahim Rôno, 34 years old, 10 st. 12 lb.; Sultán Alí, 35 years old, 9 st. 12 lb.; and the bo

The following extra measurements were given :—Height to auricular meatus, 158; to acromion,

[Facing p. 198: b]

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3

S IN DR. LEITNER'S SERVICE. Burush. AV7

B D 141 142

centimetres respectively.)

E ABDULLAH.	F MIR ABDULLAH. **	G † DR. LEITNER.
.. 2-6-81 : Simla ...	... 23-3-86 : Lahore ...	2-6-81 : Simla
) yrs. ; m. ; agriculturist	... 30 yrs. ; m. ; Jurist ...	... 40 yrs.
hin ; (Kashmir subject)	... Dard ; Gabriál ...	
nni ; Gurukôt near Astor	... ... Sunni	
.. ...medium	... . . medium	stout
.. ..	... ...	... 14 st. 4 lb.
.. ... 37	forehead & cheeks, reddish-brown	... 25 (very fair)
.. ... 37	lips, pink ; covered parts, lighter	... 24 (very fair)
.. ... 48	... ... black	... ... fair
.. ... 48	... ... red-brown	fair ; slightly red
.. ... 1	*iris:* dark brown ; *ball:* white, blueish, injected	... 14 (blue)
.. ... curly	... black, short, curly ...	... ... curly
.. very thick ...	straight ; woolly ; brown-reddish	... abundant
.. very hairy ...	hairy on breast, little on arms	... very hairy
5, very high nostrils	... ... convex	 5
.. medium ...	... ... thin, arched	... medium
little turned outward	... ... thin, straight	... thin, straight
.. ... small	... ... small	... medium
.. straight ...	... ... straight	... vertical
.. very bad ...	... transparent, very white ...	... medium
.. ... 193	... ... 191	 201
.. ... 183	... ... 186	 200
.. ... 140	... . 141	 163
.. ... 114	... ... 119	 126
.. ... 345	... ...	 340
.. ... 520	... ... 530	 600
.. ... 320	... ...	 330
.. ... 81	... ...	 73
.. ... 177	... ... 191	 193
.. ... 75	... ...	 94
.. ... 132	... ... 136	 133
.. ... 52	... ... 59	 54
.. ... 39	... . 35	 33
.. ... 20	... ...	 16
.. ... 38	... ... 34	 35
.. ... 108	... ...	 103
.. ... 152	... ... 166	 171
.. ... 124	... .	 126
.. ... 165	... ... 165	 182
.. ... 19	... ...	 19
.. ... 23½	... ... 25·½	 27
.. ... 19½	... ...	 22
.. high ; straight ...	high ; breadth of forehead 107	high ; slightly receding
.. scarcely any ...	... ... pronounced	very pronounced
.. not deep ...	... deep ; distance 3·4 ...	... very small
urched, bushy, crossed	... standing far apart, thin ...	... arched
.. straight ...	... ... straight	... straight
.. little salient ...	... ... very salient	... ...salient
.. much developed ...	... ... salient	... not salient
.. ... oval	... ...oval	... square
.. medium flat ...	... long ; height of ear 6·3 ...	... medium
.. ... thick	... length of mouth 5·3 ...	... medium
.. ... strong	. ... proportioned	... strong
.. slim (svelte) ...	... ... proportioned	... vigorous
.. medium ...	... ... small	... medium ‖

ppendix IV. For additional measurements, see page 2.
may have some interest. His brachycephalic Cranial Index 81·44 may be compared with 73·82, which give an average of 75·55. The European's circumference of head, 60 centimetres, rence of the heads of the eight Dards and Kafirs on the first page. This Table supplies further l. Those taken by Dr. Neill have been lost. Notice also the fine formation of the head and

Hatamu, 16 years old, and weighing 7 st. 13 lb.
142 ; to epicondyle, 106 ; styloid apophysis of the radius, 82 ; to the end of middle finger, 64.

[facing p. 198: c]

Biddulph G-3 (1873-1878) 1880 ~~AUI Afghanistan AUI~~
4
AV3 Dard
Burusho AV7

487 difficult pass on to the Shimshal Pamir, from whence a road goes to Ujadbai in the Sirikol Valley. On this Pamir dwell
563 a number of Kirghiz, who pay tribute to the Thum of Hunza,
651 and here the wild yák (*P. grunniens*) and the kyang
[136] (*E. Hemionus*) find their most western limit. The Pamir appears to lie north-west and south-east. From its north side the Kara Kuchkar Pass leads to Raskum, once a flourishing settlement, situated on one of the many branches which form the south-western source of the Yarkund River.
[162] Considerably further to the north-east are the two small communities of Pakpooh and Shakshooh, situated on different tributary streams. Pakpooh is said to contain about 4,000 and Shakshooh about 5,000 souls, and they are situated respectively at an elevation of about 10,000 and 9,000 feet.
• [142] Both pay tribute to the ruler of Hunza. These curious people, of whom very little is known, are of Aryan race, and
[197] are described as being of very fair and ruddy complexion. Their language is Chagatai Turki, but, like the Ghalchah tribes of Sirikol and the countries north of the Hindoo Koosh to the westward, many of them speak Persian also. Dr. Bellew,[1] who met some men of the tribe, speaks of them as being a tall, very fair, and handsome race, of a purely Aryan physiognomy, and describes them as poorly clad, carrying matchlocks, of timid and subdued demeanour, and very cautious of giving any information regarding themselves. He mentions that they spoke Turki to other people, but conversed among themselves in a totally different language. He says that they are Mussulmans of the Shiah sect, like the Wakhis and Badakhshis,—that is, Maulais.

Nearly due north of Hunza is the small mountain state of Sirikol. The rulers of the two states have ever maintained a close friendship in spite of the mountains which separate them. From Girtchah in Goohjal, Tashkurgan is reached in eight days. Horses can only travel by the Kilik route, which is longer than that by the Kirish Pass; but the road is excellent and open all the year to both horses and camels. For about two months in summer the road by Misgar is impracticable for horses on account of the depth of the stream that has to be forded. The route by Rishipjerab and Derdee is then used, but men on foot can travel by Misgar at all times. Good roads also lead to Lungar and Kabr-i-Bosai in Wakhan territory.

000 In Wakhan, Sirikol, and Yarkund, the name of Kunjoot

[1] Bellew's *Kashmir and Kashghar.*

Biddulph G-3 (1873-1878) 1880 AU1 Afghanistan AU1
41 AV3 Dard
Burushi AV7

covered with orchards of fruit trees. The cultivation is extremely good, and fruit of all kinds grows in abundance.

Mahommedanism sits but loosely on the Hunza people, who make no secret of their preference for easy-going tenets. Though professing to be Maulais, they are disowned by their own Pirs, who refuse to visit the country, and no contributions are sent by them to their spiritual chief. They are great wine-drinkers, and are reproached by their neighbours for their readiness to eat unorthodox food,[1] and for the immorality of their women. Firearms are scarce, and bows and arrows are still not quite obsolete.

The people of Hunza and Nager belong to the caste called Yeshkun by the Shins, but amongst themselves known as Boorish. They differ slightly in appearance, the Nager people apparently showing an infusion of Tartar blood, derived, no doubt, from their Iskardo neighbours. The Hunza people, who are a somewhat taller race, have finer features and are distinguished for being more deliberate and less vivacious in their actions. The language, called Boorishki or Boorishaski, is identical in both states; the Hunza pronunciation being rather more broad and drawling than that of Nager. This language was first published by Dr. Leitner. All their songs, however, are in Shina,—a language which is supposed to lend itself more readily to poetry,—and Shina songs are sung by men who do not understand a word of that language.

Both Thums are still addressed as Soori, as a title of respect. This appears to be the same as *Sri*, an appellation of Lakshmi, the Hindoo goddess of wealth, commonly prefixed to the names of Hindoo princes in India, to denote their honour and prosperity. The Thum's wives are styled "*gánish*," which is almost identical with the original Sanscrit word for mother, and their sons are called "*gushpoor*." In cutting the throat of an animal for food, the people of Hunza make a practice of turning it towards the Thum's abode, even when many miles distant, instead of in the orthodox direction of Mecca.

Every village, according to its size, possesses one or more forts, sufficient to give shelter to the whole population. These are built of sun-dried bricks, with walls 15 feet high, and square towers at intervals of 20 yards. At night the whole population takes refuge within the walls. Similar forts exist in Gilgit, but under Cashmere rule they have fallen into disuse.

In Hunza there is a tradition preserved of the occurrence

[1] Animals not slaughtered according to the manner prescribed by Mahommedan law.

Biddulph G-3 (1873-1878) 1880 AU1 Afghanistan AU2
4
Av3 Dard Av3
Gurusho Av7

D
262 by them, not a single fowl is to be seen. These peculiarities
783 are strictly confined to the Shin caste, and, together with
[174] other customs which will come under notice presently, afford good grounds for supposing that they were a race of Hindoos who came from the south, and, pressing up the Indus Valley, established a Hindoo state in these remote regions under the crest of the Hindoo Koosh.

B The next in order and the most numerous caste are the
564 Yeshkuns, who form the entire population of Hunza, Nager,
162 and Ponyal, and nearly all the population of Yassin, besides
197 being numerically superior in Gilgit, Sai, Darel, and Astor. In Hunza and Nager they do not call themselves Yeshkun, but Boorish; and in Yassin, Woorshik and Boorisho. The language spoken, in slightly varying dialects, in these three states
564 is known as Boorishki, Boorishaski, or Woorishki. The term
162 "Khajoona," applied by the Gilgitis to the language as spoken
197 in Nager, is never used in that country, and the old name also lingers in Yassin, which is still known as Woorshigoom. This language, of which an account is given in Appendix A, differs markedly from all languages in the neighbouring valleys. It has, I believe, been pronounced on good authority to belong to the Turanian family of languages.

B In the colder climate of Hunza and Yassin, the people of
144 this caste have ruddy complexions, and fair and even red
142 hair is not uncommon. The Boorish of Nager show a somewhat different type. Many of them are short, thick-set men, with prominent cheek-bones, thick features, and thin beards.
D These characteristics, joined to their unwarlike nature, are
144 probably due to an infusion of Tartar blood from Iskardo,
142 gained during the time that Nager was subject to the Makpon ruler of Iskardo. If the Boorish are originally of Turanian origin, they have received at some time so large an infusion of Aryan blood as to have almost entirely swamped their original characteristics. Mr. Drew points out that the restrictions on their intermarriage with the Shins makes them the purer race of the two, and though these restrictions are not always closely observed, the Yeshkuns of Hunza and Nager would have little opportunity for profiting by their non-observance, so that their dash of Aryan blood must have been obtained before the appearance of the Shins. There does not appear to be any good foundation for Dr. Leitner's suggestion that the Yeshkuns are probably the product of intermarriage between the Shins and some aboriginal race.
000 Considerable rivalry exists between the Shins and Yeshkuns,

[illegible] G-3 (1873-1879) [illegible]
4
AV3 Dard AV3
Buletho AV7

D 578
Considerable rivalry exists between Shins and Yeshkuns even in villages where they have lived side by side for generations. B 578

Living among them, in varying numbers, are Syuds, Krammins, Doms, Shotos, and Goojurs. All of these occupy an inferior position except the Syuds, who relate that they first settled in the country in the time of Tamerlane. They are treated with the highest respect, and receive in marriage daughters from the ruling families, but without reciprocity, for a Syud's daughter is given only to a Syud. There are none in Hunza, but elsewhere they are scattered through the country in small numbers. There is seldom more than one Syud's house in each village. D 564 B 564

The Krammins, who are millers and potters, are most numerous in Darel, and do not exist in Hunza or Nager. They do not intermarry with any other caste. Their name is probably derived from the Persian *kamin*, "mean," though Mr. Shaw, in his paper on "Stray Aryans in Thibet," suggests that the name is derived from *krum*, "work."

The Doms, who are musicians, blacksmiths, and leather-workers, are most numerous in Yassin, Nager, and Chilas, in which latter place they form a sixth of the population.

In Nager there is a caste called Shoto, which exists nowhere else; they work in leather, and rank below the Doms, who take daughters from them without giving in return.

Like the low caste of men of India, the men belonging to these inferior castes are of very dark complexion, coarse features, and inferior physique. Mr. Drew regards them as akin to the low castes of the Punjab, and accounts for their presence in these countries by suggesting that they are remnants of a pre-Aryan aboriginal race, who represent the earliest inhabitants of these valleys. I am more inclined to think that, like the Shins, they have come from the south to settle in these valleys. It is possible that they accompanied the Shins, or they may have followed them, gradually spreading under the protection of the Shin rule. Their status is only consistent with the existence of the Hindoo religion, which I believe to have been introduced by the Shins, and it is worthy of notice that they are not found in the upper part of the Chitral Valley. D 142 174 B 142 174

In Gilgit itself there are a great number of Cashmeris, or, as they are called, Kashiroos, whose forefathers settled in the place in the time of Ahmed Shah Abdali, about 1760 A.D. They now form the largest section of the population, and the shrewdness which forms so distinctive a part of the D 162

Sir Biddulph G-3 (1873-1878) 1880 AV3 Afghanistan AV3
4 AV3 Dard AV3
Burusho AV7

natives of other parts. Their constitutions also seem to want stamina, and they succumb easily to disease or change of climate. This want of physical energy and enterprise is most strongly marked in the Shin caste. They consider husbandry the only honourable employment for men, and so averse are they to labour, that the poorest of them employ Baltis in their agriculture, which is of a rude and slovenly kind. Numbers of Baltis come yearly into the Gilgit district to serve for hire; they receive 6 lbs. of grain for a day's labour. D 142 147 D 464

In disposition they are tractable, good-tempered, fond of rejoicing and merry-making, neither cruel nor quarrelsome, and they submit readily to constituted authority. The worst cruelties perpetrated in the wars between Yassin and Cashmere are distinctly attributable to the Ashimadek class of Yassin and Chitral, who compare unfavourably with the older tribes in this respect. In all the accounts of the Kunjooti depredations on caravans, and of wars in which the people of Hunza and Nager were concerned, there are no records of wanton cruelty or of the exercise of torture. The women are pleasing-looking when young, but are not particularly handsome. Exception must be made in favour of the Khos of the "Fakir Mushkin" class in Chitral, who show certain physical peculiarities not shared by the other Dard tribes. In person they are Indo-Aryans of a high type, not unlike the Shins of the Indus Valley about Koli, but more handsome, with oval faces and finely-cut features, which would compare favourably with the highest types of beauty in Europe. The most striking feature about them, and one which distinguishes them from all other Dard tribes, is their large and beautiful eyes, which remind one of English gypsies, with whom they share the reputation of being expert thieves. They have also unusually fine hair, of which they are very proud. The women of Chitral were formerly sought out for their beauty in the slave markets of Cabul, Peshawur, and Badakhshan. The fairest complexions are to be seen among the Boorish of Hunza and Yassin, where individuals may be found who would pass for Europeans. Among them red hair is not uncommon. B 181 D 181 D 142 B 142

In dress there is little variety. The loose woollen robe described by Mr. Drew is worn also in Sirikol, Wakhan, Zebak, Chitral, Yassin, Hunza, Nager, and the Yaghestan Valleys. Those who can afford it substitute in summer a cotton robe of the same cut, with quilted edges, worked round the neck D 291 B 291